

VISITATION SERMON.

Preached at the Lord Archbishops
trienniall and ordinary
Visitation,

In *St. Margarets* in *Canterbury*,
vpon *April* the fift, 1630.

By *Francis Rogers*, Doctor in Di-
vinity, and Minister of
that Parish.

ECCLIESIASTES 12. 10.

*The Preacher did seeke out pleasant
words.*

LONDON,

Printed by *Iohn Norton*, for *William Adderton*,
and are to bee sold at his shop in *Bethlem*
without *Bishopsgate*. 1633.

VISITATION

OF THE

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...


To the most Reue-
rend Father in God, *George*, Lord
Arch-bishop of Canterbury his
Grace, Primate of all *England*,
and Metropolitan.

 *His Sermon was lately
preached at your Gra-
ces Visitation; and now
being willing to shew it
selfe vnto others, as well
as vnto those that heard it, presents it
selfe with all humility to your gracious
hands, desiring to giue it your blessing,
before it walke abroad, euen That with
which Iacob sent his sonnes into E-
gypt, that God would giue it mercy
in*

in the sight of the man, in the sight of
the Schismaticall man, to make him
conformable; in the sight of the con-
formable man, to keepe in straight
paths; in the sight of the idle Shepherd,
to stirre him vp to feede Gods Flocke; in
the sight of the paynefull Labourer, not
to pull his hand from the plow, but to
perseuere in Gods haruest: So God
continue to direct your Grace in all
weighty affaires, to Gods glory, and the
good of his Church, and your owne
soules comfort.

Your Graces most bounden,

Francis Rogers.



A Visitation Ser-
mon, preached at the Lord
*Archbishops trienniall and
ordinary Visitation.*

ECCLESIASTES 12. 10.

*The Preacher did seeke out pleasant
words.*



There is much controuersed betwixt vs and
the Papists, whether *Salomon* were sa-
ued. The reasons on both sides, made
Petrus Tenerius, Archbishop of *Tole-*
do, to cause his paynter, to picture in his
Chappell, heaven and hell, and to place
Salomon in the middelt, one halfe in hell, the other halfe
in heauen. For mine owne part, I had rather beleue
Saul is saued then *Salomon* damned: the Canon of cha-
rity will instruct mee for the one, and there is no Canon
of certitude to warrant me for the other. But I meane

A Visitation Sermon.

to omit this, and all other things touching this Booke: and at this time onely to accommodate my selfe to this present occasion.

In these words therefore I note three things.

First, who this Preacher was, cap. 1. 12. *I the Preacher was King over Israel*: and hence I note the dignity and honour of the Priesthood.

Secondly, I note the labour and trauell appertaining to this calling in, *did seeke out*.

Thirdly, I note the wisdom and discretion should be in this calling, *non magno conatu nugas peragere*, like *Alimerides* and *Milefius* in *Ælian*, who made wagons for a Fly to draw: *sed sapientia est in aptis temporibus*. These things are nothing but losse of time. But my Preacher sought out pleasant words, that is, in the end of this verse, *words of truth*.

So these three things I purpose by Gods grace and your patience, to treat of at this time, namely,

{

 Dignity
 Labour
 Wisdom

}
 of the Priest, and Priesthood.

For the dignity: *I the Preacher was King over Israel*; and he calleth himselfe in this booke, seven times by the name of Preacher. Wee are called in the Bible, *Gods Ambassadors, shining Starres*, *Reuel. 2. 3.* wee are termed *Angels*, because as Gods Angels were wont to bring Gods messages to man: so the Ministers doe preach glad tydings of saluation in Christ. Hence the godly did alwaies give all honourable titles to Gods Priests. *Sara* called *Abraham* Lord. *Hannah* call'd *Ely* Lord. The widow called *Elias* Lord. The Iewes neuer almost spake vn- to our Saviour, but they cald him Lord, Master, or *Rabbi*. The costly garment appoynted by God himselfe, for *Aaron* to weare, *Exod. 28.* sheweth in what high esteeme the Priest

A Visitation Sermon.

Priest should bee. Come we to the heathen men. The *Phanices* allowed their Priest onely to weare Gold, and Purple robes, downe to the feete: and in token of a prerogative of greater honour, hee wore a Crowne of Gold and precious Stones. The Priest of *Hercules* was cloathed in Purple, wearing a Miter, and he was next in honour vnto the King. Among the *Romanes*, Kings were wont to vndergoe the Office of Priests: and when the Kings ceased, it was vnlawfull to create Priests of any which were not of the Senate House. *Flamen Dialis*, which was *Iupiters* High Priest, was arrayed with a costly garment, hee was to ride in his Chariot: if any had beene brought bound in his house, hee was to bee loosed, in honour of the Priest: if any had beene carried to punishment, and had fallen downe humbly at his feete, it had beene great sinne that day to strike him. The Tribe of *Judah* was the Kingly Tribe, and none might marry into that Tribe but *Leui*. Hence came *Iehoiada* the High Priest to be of the Blood-royall, and Vncle to King *Ioash*. But the Priests greatest honour is in *Iob* 33. verse 23, 24. *If there be with him a Messenger an Interpreter, one of a thousand to declare vnto men his righteousness; Then will he haue mercy on him: and will say, Deliuer him, that he goe not downe into the pit, for I haue receiued a reconciliation.* In which words we see, that authority is giuen to the Minister, to redeeme a penitent soule from hell and damnation: and this is the greatest honour that euer was giuen to any creature.

Angels gaue the Law at Mount *Sinai*. Angels reuealed the birth of Christ. Angels haue often brought glad messages from God to man. But it was neuer sayd to Angell, Deliuer that man, that he goe not downe into the pit. To some callings God sayth, Worke thou for man, Build him houses, Provide him sustenance. To the Physician, Heale the man. To the Lawyer, Plead for the man. To the Souldier, Fight for the man. To the

A Visitation Sermon.

Magistrate, Defend him. To the King, Gouverne him. To none but to the Minister, Deliuier him, that he goe no downe into the pit. But, though this function bee so excellent, yet wee may not say, as it is in the Popes decrees: As the Sunne in glory exceedeth the Moone, so doth the Pope excell the Emperour. Nor as *Bellarmino*, that Kings are not onely subiect to Popes, to Bishops, to Priests, but euen to Deacons: that an Emperour must content himselfe not onely to drinke after a Bishop, but after a Bishops Chaplaine: if they are as they haue beene called diseased Priests, this were a slouely and a hard penance for a King to performe. And againe, Bishops that are but Popes Vassals, may depose Kings, and abrogate their Lawes. These things proceede out of the mouth that speaketh blasphemy, and they saue one ly of that man of sinne, which doth sit in the Church of God, and exalt himselfe aboue God, and aboue all that is called Gods.

But we hold it for a truth vnderienable, that Kings may, as did *Salamon*, depose *Abiathar* the High Priest, and place *Zadok* in his roome. And therefore though the Priest bee so excellent, yet let euery soule bee subiect to the higher powers, and that for conscience sake: and if euery soule, then your soule. So sayth *Bernard* to Pope *Eugenius*.

This our calling so honorable, serueth, First, to instruct our selues.

Secondly, others.

For our selues.

Is this our calling so excellent? Then know, *Generatio optima, corruptio pessima*, The best things corrupted, proue the worst: for *Omnis corruptio est in contrarium*, all corruption is into the contrary: See by the Angels, most glorious in their creation, most loathsome in their degeneration. As I hold none more to bee reuerenced, then a good Minister: so, none more base, then one deboshed in

A Visitation Sermon.

in his life. Thus our Sauour, *Ye are the Salt of the earth, but if the Salt be insauoury, it is fit for nothing, but to be cast on the dunghill, and trod under foote.* Then, as we are the light of the world: So, *Our light must shine before others, that they seeing our good workes, may learne to glorifie our Father which is in Heauen.* *Ille granditer dicit, qui non contemptibiliter uiuit,* He preacheth well, that doth not liue contemptibly, sayth *Augustine.* Among *Grammarians*, he is excellent that can speake well: for *Grammar* is an art of speaking. But among *Deuines*, not onely words, but workes are required. *Turpe est doctori, cum culpa redarguit ipsum:* Men (sayth *Lactantius*) had rather haue good examples then good words, for it is easie to speake well, but hard to doe well. Priests must be *uerbary, et operary*: preaching in doctrine and in life: for *Ille solum pradiant uina uoce, qui pradiat uita et uoce:* He onely preacheth with a liuely voyce, which preacheth with his life and voyce. *Omnia in sacerdote debent esse uocalia,* sayth *Saint Ierome,* All things in a Diuine must preach, his apparrell must preach, his Diet must preach, his pleasures must preach, all his life must preach, *1. Tim. 4. 12.* *Hee must bee an ensample in word, in conuersation, in spirit, in sayth, in purenesse.* *Quid Aristes ad dominum, nisi pro delictis populi Intercessor eligitur,* sayth *Gregory?* Why is the Minister chosen, but to intercede for the people, and to reconcile the people to God? And with what confidence dare hee presume to reconcile others to God, when himselfe is vnreconciled by his wickednesse? Will one enemy reconcile a third person to his vtter enemy? *Sacerdotis Christi os, mens, manusque concordent:* The hands, the mouth, and the minde of the Minister of Christ must agree together, sayth *Ierome,* *Sic oculos, sic ille manus, sic ora ferebat.*

A learned Fryer, at a Councell, complayning of the

A Visitation Sermon.

abuse of the Clergy, preaching before the Emperours, wished him to begin reformation of the Clergy *a minoribus*, from the inferiour sort of Clergy. The Emperour thanked him for his Sermon, and sayd, He had rather begin *a maioribus*, from the better sort of Clergy. So, the more eminent a Clergy man, the more shining let him bee in vertuous living. Ministers are like great stones in a building: if one stone in the side of this Church fall, there will follow a Cart-load of rubbish after. So, one bad example of a Minister, especially of a great one, will cause thousands of poore sheepe to fall into the ditch: and we must redresse the smallest faults.

Plutarke reporteth, *Cymon* a iust man was blemished, because he dranke wine. *Pompey* the great was esteemed effeminate, because he scratched his head with one finger. Worthy *Scipio* was checked, because hee was giuen to sleepe much. And so moates in Preachers will be iudged beames: For as *Eccles. 10. 1. Dead Flies* (and a Fly is but a small creature) *cause to stinke, and putrifie the Oynment of the Apothecary.* So, a little folly, him that is in estimation for wisdom and glory. So, wee especially of all men, should make vse of the Italian Proverbe, *The want of a nayle, is the losse of a shoo: the losse of a shoo, the hurt of an horse: the hurt of an horse, the death of a Captaine: the death of a Captaine, the overthrow of an Army: the overthrow of an Army, the utter ruine and desolation of a whole Kingdome.* There is a Fable, That the Axe wanted an helue, and comming to a great Wood, begged onely so much wood as to make the helue: alledging that it would be no hurt to the Wood which was so great, and that parcell of wood so small: this being granted, no sooner was the helue fitted to the Axe, but presently the Axe did cut downe the whole Wood. And so take we heede, how wee harbour the smallest faults, and giue scandall in the least things: for time may come, that these in the end may grow

A Visitation Sermon.

grow so big, as That euill doome may befall the Church, which did in *Henry* the eyghth his time: which God in his mercy preuent. Nay, to auoyd from scandall, wee ought to abstaine euen a *licitis*, from things lawfull. For as *Erasmus* obserueth, That which is a vertue in God, is oftentimes a sinne in man. For example, it was infinite mercy in God, to forgiue *Dauids* murder and adultery: but it would be a blot in iustice, to a King to pardon such a double offence in any subiect. So, what is commendable in others, will be vicious in vs. Therefore Saint *Pauls* rule is true, *Though all things are lawfull, yet all things are not expedient.*

It was a foule sinne in *Balaam*, to bee both ambitious and auaricious: but it was more foule in him, so to perseuere that his Ass should bee wiser then himselfe, and able to proue him. So, it is euill in the Clergy to bee sinfull in their conuersation: but it is too bad, when they grow to such an height, as that the asses of this age, the simple Artificer, and plaine Countreyman shall be able to discerne and condemne him, and poynt with the finger, saying, *Disior hic est*, there is one which is a lewd Minister, one which is scandalous in his conuersation.

Secondly, for the people.

Is our calling so honourable, as to be Gods Ambassadors? Then ought yee to reuerence our persons, and honour our function: *He which despiseth you, despiseth me: but he which receiveth a Prophet in the name of a Prophet, shall haue a Prophets reward.* But alas, our Gospellers are like the *Romanes* Saint *Augustine* speaketh of, *l. 2. de ciu. Dei. cap. vii.* They could allow of Playes to be acted in honour of their gods, but they esteemed those which acted them, to bee most base. So, wee allow of Prayers, preaching, &c. but these which are set apart for such duties, are esteemed men of the meaneft ranke and condition. Vnder the Law, the Kings would be Prophets, and tonnes of Kings would serue at the Altar: Nay,

A Visitation Sermon.

Christ the Sonne of God tooke vpon him the Office of a Priest in the Church of Rome. Dukes, Earles, and Nobles desire admittance into holy orders. But among vs a Gentleman, an elder brother a Priest, were *Rara avis in terris, nigra,q; similima Cygno*: you may as soone see a blacke Swan swim downe the riuer, nay but for necessity, none of a Gentle family: and yet were it not for the Priesthood, there would be many a hundred poore beggerly Gentlemen which now liue in good repute, and vphold the honour of the family with the Elder brother: and thus it commeth to passe oftentimes, that when learning and honesty abound, the Minister is contemned by reason of his birth.

Herodotus reporteth, that in the temple of *Apollo* were vessels of gold and siluer, wherein they sacrificed to their gods: and other vessels of pewter and tinne, which serued for other vses: in processe of time, the temple being robbed of the richer vessels, they were constrained to vse the meaner, which though in themselves but meane, yet they were esteemed of highly, because they were ordayned for holy vses. So, admit the birth of many be meane and obscure; yet if they bee set apart to preach the Gospell, esteeme them not as they are in birth, sonnes of obscure parents: but as they are in Office, Priests of the most high God: Knowing, that none dare to resist a poore Bozholder, the meanest officer, but his contempt is to the King himselve. And I could wish, that our contempt did not oftentimes arise from our owne Coate. Which of our great Prophets will make his sonne a Prophet, and match into the houses of other Prophets? Nay, as many Lay Gentlemen obserue, They which should vphold the honour of our Coate, bring the disdayne, in regard the Great personages in the Church, disdayne to countenance the poore Clergy. We poore country Ministers are the legges and feete, whereon the shoulders and armes of the great Churchmen stand. But

A Visitation Sermon.

I wish these to remember, that if a man catch cold in the feete, it will quickly strike vp into the head, and so, if contempt light on vs the Feete, it will soone possesse the Heads, and great Ones too: so here, *1 Cor. 4. 1. Let men so esteeme of vs, as of the Ministers of Christ, and disposers of the secrets of God.* For, art thou beholding to him, who when thou hast lost a Jewell of much valew, findeth it for thee? To a Lawyer, for pleading thy cause? To a Physician, for recouering thy health? Then much more esteeme of him, who when thy soule is lost in *Adam*, doth redeeme it out of the pit, and hell of damnation.

The second thing I obserued in this text, is, The Preachers labour and trauaile, *he did seeke out.*

Was not my Preacher a King, and so, higher then a Pope? Had hee not learning and wisdom in abundant manner? He did swim in wealth: and then, what madnesse was it in him to bee laborious and painefull? I, but my Preacher esteemed no wisdom, nor learning comparable, to winne soules, and instruct Gods people. And therefore, verse 9. *The more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.* *1 Tim. 3. If any desire the Office of a Bishop, he desireth a worthy worke.* The name Bishop, putteth vs in minde of the great labour and trauell belongeth to that Function. *Episcopus est speculator, obseruator, et custos, et praefectus:* A Bishop is a Watchman, an Overseer, a Superintendent: all which words import a labour and trauaile, pertayning to the Function. Thus *Tully ad Atticum, Vult me Pompeius esse, quem tota haec Campania, et maritima ora habeant, Episcopum ad quem delectus et negotij summa referatur.* Pompey would haue mee him, whom this region and the Seacoasts should haue their Bishop, to whom the choyce and chiefe business should be committed. Thus, the *Athenians* called them

A Visitation Sermon.

whom they sent to view the disorders of their Cities, Bishops. Hence Saint *Augustine lib. de ciuit. Dei, cap. 19. Episcopus nomen est operis, non honoris, ut intelligat non se esse Episcopum, qui praeesse dilexerit, et non prodesse.* A Bishops name, is a name of labour, not of honour. To teach vs, that hee is not a Bishop, which striueth to rule in the Church, and not to profit the Church by his labour and preaching. For as *Prosper* sayth, *Nihil Sacerdoti prodest, etiamsi bene vixerit, modo male videntes tacendo non arguit.* It doth not profit a Priest to liue well, vnlesse, withall hee reprocue euill liuers by his doctrine. Our Sauours Commission was, *Math. 28. Goe teach and baptize all Nations, teaching them to obserue all things I haue commanded you.* Hence Saint *Paul*, *Woe is me, if I preach not the Gospell.* And *Acts 20.* When *Paul* sent for the Elders of *Ephesus*, he first related his owne paines, *That he was free from the blood of all men, and had kept nothing backe, which was necessary for their saluation.* And then vers. 28. he gaue them this great charge, *Take heede vnto your selues, and to all the Flocke, whereof the Holy Ghost hath made you ouerseers, to feed the Church of God, which hee hath purchased with his owne blood.* And 2 *Timothy 4.* *I charge thee before God, and before the Lord Iesu, preach the Word in season, and out of season, reprocue, exhort, rebuke, with all long sufferance, and doctrine.*

I but how often? *Salomon* sayth, *Pauci sint sermones tui*, Let thy Sermons be few: quarter Sermons, monthly Sermons? No, *Be instant in season, and out of season. We are labourers in Gods Vineyard.* Take heed we heare not one day, *Why stand you heere idle all the day long?*

I, but all preaching? no praying? Indeede there are extremes: for some would haue all praying, no preaching: others would haue all preaching, no praying: where the meane should be obserued: For God forbid,

A Visitation Sermon.

bid, these two sisters should bee like the two brothers, *Arcolles*, and *Polynices*, which deadly hated one another. Nay, I would not haue these two like *Castor* and *Pollux*, two louing brothers, yet, one must not liue, but the other must dye. But I wish from mine heart, that preaching and praying, might bee like *Hypocrates* two twinnes, liue arme in arme together. For when *Castor* and *Pollux* appeared single to the Mariners, they prefigured shipwracke, or stormes: but if they both appeared, it noted prosperous weather. So, praying, and no preaching, would not so well edifie the Church: because where visions sayle, the people waxe naked: and preaching without praying, doth not well beliceme Gods Church, whose house is the house of prayer: but both together: the one will teach vs how to pray, the other will fit vs how to heare. If one fagot will warme me, I hope, an hundred will more: so, if the Prayer of one iust man preuayle much with God, then the Prayers of an whole parish together will be more forcible. I, but all preachings? no reading of Psalmes, Chapters, Epistles, Gospels? Surely reading of Scriptures is a most blessed thing: yea in a large sence it may bee termed preaching, as it is an open publication of GODS will: but for any man to say, that reading is so excellent, as that preaching Saint *Paul* commandeth: which is, to diuide Gods Word aright, by enterperting it, and applying it to the hearers soules: is, I hold, most inconuenient: for then what neede we be at charge, to get men of gifts, and to send them to the Vniuersities? A child often, or twelue yeeres old may read distinctly, to the edification of the hearer. Therefore as spice whole, smelleth sweetely: but bruised by an Apothecary, it is more pleasant: so Gods Word read, is as sweete as Hony: but preached, it is more comfortable. If the loafe of bread be whole and crusty, the children can hardly bite it: but cut

A Visitation Sermon.

it into slices, and euery infant can eat it: So it is betwixt reading and preaching. See this in the two Disciples going to *Emmaus*, *Luke 24.27*. How did their hearts burne within them, when our Sauour was preaching to them the Scriptures? See by the *Eunuch* reading, but not vnderstanding, yet at *Philips* preaching a true Christian, *Act. 8*.

This doctrine concerneth our selues, and the people: for our selues, Must wee bee labourers, and not loyters? Must wee preach in season and out of season? Then, woe worth that man which taketh this sacred Function on him, without gifts furnished for the Calling.

Sacerdos si sit predicationis nescius, quam clamoris vocem daturus? est praeconatus, sayth *Gregory*: How can he giue or send Gods Word into the peoples cares and hearts, when he cannot preach? Will any be so idle, as to sue to be Cryer of a Citty, when he hath no tongue in his head to speake? Excuse not thy selfe, because the Bishop hath consecrated thee a Priest: For, as *Gregory* reporteth, An Emperour commanded an Ape should be turned into a Lyon: *Et quidem promissione illius vocari Leo potest, fieri autem non potest*. The Emperour might cause the Ape to be called a Lyon, but he could not cause him to be made a true Lyon. So, the Bishop may call, and cause thee to be called a Preacher: but surely, he cannot furnish thee with learning, to make thee a Preacher. These the holy Scriptures call dumbe dogs. But there are others of our Coate, whom God hath enabled with gifts sufficient, and the Church with honour and wealth in an high degree: yet these will beare no heate nor burden of the day, in Gods Orchard. Nay, they doe often hate such as doe take paines, *eo nomine*, onely because they doe take paines, and brand them with the odious name of Puritant. These are not dumbe dogs: but as I may say, malicious dogs. Like

Lucians

A Visitation Sermon.

Lucians dogge in the manger, which will neither eate Hay himselfe, nor let the Oxe eate any. Nay, they are not dumbe and malicious dogges: but as one sayth, dumbe diuels.

There are many which speake much against Puritants: and for my part, such as are factious, I wish them at *Amsterdam*: but I am verily perswaded, that none make more Puritants in the Church, and Common-wealth, then they that most speake against them. For the people cannot diue into our controuerted opinions, but they can iudge our outward actions. Now then, when they see men of much meanes, & honour in the Church, to liue idly: and meane persons in place and Liuing, to preach much: this maketh the people to iudge: Surely these men doe best, and therefore they are in the right: whereas consider, we which stand for the Churches discipline, are as well bred as the other: we haue Arts, and Sciences, and Bookes, naturall parts and ability of body. Now then, if wee would but labour in preaching, I am perswaded, it would put downe presently all factious Schismatickes, and Separatists, which by our idlenesse doe much abound: but let these which sheare the Sheepe, and not feede the flocke, thinke what will become of them at the last day, when *Saint Peter* shall appeare with three thousand conuerted at one Sermon: when *Saint Paul*, *Saint Matthew*, *Saint James*, *Saint Iohn*, shall appeare with whole Nations conuerted at their preaching, and these shall stand single with the vnprofitable seruant, hiding his talent in a napkin, and cannot shew one soule, that he hath wonne, or endeauoured to winne to God. There is a story how a learned Fryer in *Italy*, famous for his learning and preaching, was commanded to preach before the Pope at a yeere of Iubile: and to bee the better furnished, he repayred thither a good while before to *Rome*, to see the fashion of the Conclaue, to accom-

A Visitation Sermon.

moderate his Sermon the better, when the day came, he was to preach, having ended his prayer, he looking along time about, at last he cryed with a loud voyce three times, Saint Peter was a foole, Saint Peter was a foole; Saint Peter was a foole. Which words ended, he came out of the Pulpit. Being after conuerted before the Pope, and asked why he so carryed himselfe? Hee answered, Surely holy Father, if a Priest may goe to Heauen abounding in wealth, honour, and preferment, and liue at ease, neuer, or seldome to preach; then surely Saint Peter was a foole, which tooke such an hard way, in trauelling, in fasting, in preaching, to goe thither: and so surely if to haue many livings and much honour in the Church, and possessed of them, to take our fill of pleasures, to heape vp wealth, and to liue at ease, seldome or neuer to preach Gods Word, be the way to Heauen, then surely we poore country Ministers are very fooles, to toyle our bodies, and to beate our braynes with preaching and studying to goe that hard way, when we may with more ease goe to Heauen in a feather-bed. But let these remember, that *Presbyteri, non sanatis magis quam sanandis hominibus præsunt*, sayth *Anstine*, Preachers are placed ouer men which are not perfectly sound, but are to be made more sound dayly, by their preaching and instructions.

For the people.

Are we Gods laborers? Then he which serueth at the Altar, must liue by the Altar. Hee that preacheth the Gospell, must liue by the Gospell. *For the laborer is worthy of his hyer*. Heretofore no sinne so great, as sacriledge, no gift so good as to the Church: now no sinne so small, as to rob Peter, and not to pay Paul, but themselues: and no gifts extracted so hardly, as the Ministers due; the Shepherds were wont to liue by the flocke, but now the Minister can hardly

A Visitation Sermon.

hardly get wooll to cloath him, or Milke to feed him: because they challenge, customes and sue out prohibitions, where the Iudge a Lay man, the Iury Laymen, the witnesses Laymen, the Lawiers Laymen: all Laymen interest in the cause: our case is like to a poore sheepe, which in the time of storme, runneth vnder an hedge for shelter, when shee goeth away, snee leaueth some of her wooll behind her. I, but what say the people? Stand to our beneuolence and courtesie, for we will deale well with you: I, and then men of the best gifts shall be sure to bee preferred, and neuer to want.

My beloued, woe worth our ancestors, that founded Schooles and Vniuersities: woe worth our parents which brought vs vp at such charge, and at the Vniuersities, and woe worth our owne selues to take such paynes, in studying arts, and reading of authors, finding out tongues, and then to come into the Townes and Villages to be iudged, if we haue learning and gifts: And by whom? By good man the Cobler: By Master the Mercer, by clowted shooes and russet coates. Thinke in your owne soules, is this fitting?

For your dealing well and bountifully with vs: call to minde. I pray, how the Woolues and the Sheepe made a League; for certaynety they gaue hostages; the Sheepe gaue their dogges, which defended them: the Woolues, their young ones, but after the Sheepes dogges were fast tyed: the young Woolues crying, the old did presently run and fetch away their young ones, and killed the Sheepe. Euen so part with our free-hold, and stand to your loue: then in stead of our fee simple, you will giue vs a simple fee. The Eagle stole flesh from the Altar, but shee carryed away a coale, which set her nest and young on fire. And wee all know, whose fathers were enriched by Church goods, their posterity were beggers at the third generation. I haue obserued it

in

A Visitation Sermon.

in my experience, in this Country, and I could instance in many Gentlemen, and other persons, which haue bene most bitter against tithes, and stood to customes: that eyther they were men of no religion, or if they made shew of any, yet God hath sent vpon them, or their posterity, some fearefull iudgement, and therefore take heede, if we giue vnto you *Panem Sanctuarius*, the bread of Life, deny not vnto vs *Panem promptuarius*, the bread of Wheat for our bodies: *For thou must not muzzle the mouth of the Ox that treadeth out the Corne.* And Saint Paul doth tell you, if you dare beleue him, that if we sow to you *Spirituall things*, what is it if we reape *Temporal*? It is nothing in comparison.

The third thing that was obserued, is the Preachers Wisedome: *Pleasant words.* There are some. I confesse, are very laborious in their Preaching, but yet *Mulier formosa superne*, *Turpiter acrum desinit in piscem*: *Tincta Lycambas sanguine tela dabunt.* They must kicke and spurne at their Mother, and at her discipline, and so breed faction. *1 King. 5.* *All the Stones of the Temple were smooth, hewed and fitted, and then brought into the Temple and layd:* For in the Temple was heard no noyse nor Hammer. To teach vs, that in Gods Church there should bee no *Schisme*, nor rent, but all peace and quiet. These men are lights in the Church, but like the flashing of a candles snuffe, which going out, leaueth a bad noy-some sauour behind it. Surely these doe not seeke out pleasing words: Therefore into their secrets let not my soule come. But if any will labour to seeke out pleasant words, the Words of truth, and will speake to their Mother in vniety of doctrine, and in vniformity of discipline: Let Gods blessings be multiplied vpon him in as ample a manner, as the bright Starres are fixed in the glorious Firmament of Heauen.

Pleasant words. *Esay 58.* Cry, and cease not, cry a loud.

A Visitation Sermon.

laud: Praeconia officium in se suscipit, quatenus ad sacerdotium ascendit, sayth Gregory: A Priest takeh on him the Office of a Cryer: therefore wee must be like *John Baptist*, loud cryers in the wilderness, to bid the people repent. We must be *Banabai*, sonnes of thunder, to awaken men out of their dead sleepe of sinne and security. What if men bee so nice as the Sybarites, which could not endure a Cocke in their City, for feare of too timely awaking in the morning? Yet, we must be like the Cock which crowed to Saint Peter, he crew once, and he heard him not: twice, and hee was deafe; the third time, *Then Peter went out and wept bitterly.* Yet this our crying, this our thundering, this our crowing, must bee like the bustling of a Gnat, which wakened the shepherd, when hee saw the Serpent comming. All must be done in wisdome to warne them of the old Serpent: not in hatred, to exclaime against them, but in care to prevent their danger: not in stomacke, to breake our anger, but in love, to awaken them: not in reuenge, to wrong them. *The Preacher must seek out pleasant words.* Wee are the Salt of the earth, therefore wee must be applyed to the vicerous soares of their soules, to keepe them from festring in their sinods. And we must remember to be Salt, in another sense, as it was *Amaris monumentum*; The embleme of loue: it is not to bee done in hatred to frett them, but in loue to season them: *The Preacher must seek out pleasant words.* Wee must take into our hands the sword of the Spirit, which is G-O-D-S Word, and this must cut and pierce them to the marrow and the bone. But these wounds must bee like the lancing of a Chyrurgion, *In curam, non in crucia-*

A Reformation Sermon.

nam, dum producis verbera, & extendis verbera, sayeth
 Prov. 3. 24. Wee must bee like the Mother, which
 hath a rodde to whippe the childe: and withall,
 a dugged full of sweete Milke, to nourish, and
 feede the childe. The Preacher must seeke out pleasant
 words, to instruct his hearers, and to comfort their
 hearts. This doctrine concernes both Priests and peo-
 ple.

For vs, wee must seeke out pleasant words. Then
 as Gregory sayth; See the Minister observe

Quid, What to speake
 Cui, To whom
 Quando, When
 Qualiter, How
 Quamdiu, How long

First, Quid, What hee may speake. Col. 4. 6.
 Let our speech bee gracious and powdered with Salt;
 that as Salt doth extract hurtfull humors from the
 meat; and expell all corruption from it; so the
 grace of heavenly wisdom should repress all
 idle and vnprofitable talke, and renounce all wic-
 ked and filthy communication, Genealogies, and
 foolish questions; and yet, which doe breede ra-
 ther contention and strife, then godly edifying
 which is by sayth. And as Salt doth dry vp the
 superfluous humours of meats, and maketh meat
 fit to bee digested, and wholesome to nourish:
 So, the Salt of Wisdom should make the
 Preachers words, not onely not hurtfull, but fit and
 profitable to edifie the hearers.
 Secondly, Cui, Note to whom we speake, not
 to all alike. 1. Timothy 5. Rebuke not an
 Elder, but exhort him as a Father: the younger men
 as

...the Preparation Sermon.

at brethren. Nay, that which is fitting to bee spoken at one time, is unfitting to bee spoken to the same person at another time. When David had sinned foully, Nathan sayd in an hye straine, *Thou art the man*. But when he came to David about Salomon, he bowed himselfe in an humble manner, and spake mildly.

Thirdly, *Quanto*. When to speake. A word in due season is like Apples of gold, with pictures of silver: speake nothing but truth. Yet all truth is not at all times to be vttered, but marke opportunity, leame wisdom in this poynt, of a woman; 1. Sam. 25. *Abigail* when *Nabal* was in his cups, let him alone: after hee had slept, shee spied occasion to lay open his faults.

Fourthly, *Qualiter*. Note, after what manner to speake. For as some Physicke cureth one, and killeth another. Nay, what Physicke doth cure the body at one time, doth hurt the same body at another time. So, the same doctrine which comforteth one, woundeth another. Therefore as the Chyrurgion, if hee see dead flesh in the wound, applyeth not Balsome and healing salues: but red powders and corrosiues, to eat the flesh to the bone, and after poureth in Balsome, and layeth on saluing playsters. So, Preachers must not fill dead consciences into dead sleepe of security, with the comfortable promises of the Gospell, whilste they be thus humbled by the terror of GODS Law. Therefore, first preach the Law; then the Gospell. Thus did God to Adam in Paradise: saying, *Adam, where art thou?* who told the? thou wast naked? *Hast thou eaten of the forbidden tree?*

Christian Sermon.

And then *Adam* convicted in his conscience, was comforted by the Gospell, that *The seede of the Woman should bruis the head of the Serpent*. Thus did *Nathan* so *David*, *Thou art the man*; *thou hast killed Uriah, the Hittite, and taken Bersabba his wife*. And *David* being humbled by the sight of his sinne: crying, *I have sinned*; was then lifted vp by the Gospell, *Thou shalt not dye, for the Lord hath taken away thy sinne*. Thus did *Peter* the 3. of the *Apostles*, hee told the *Leuites* they had kiled the Lord of life and then pricked in their consciences, they cryed, *Men and Brethren, what shall wee doe*? Then *Peter* comforted them with the Gospell, saying, *Repent, and amend your lives, and be baptized in the Name of the Lord Iesus for the remission of sinnes*.

Lastly, *Quamdiu*. Note heere. How long to speake. We must not vnder zeale make Religion tedious, but as in the *Hebrue*, *I have writtento you in few words*, so, *Quicquid percipias, brevis esto*: be short, especially if you come to visit a weake and sicke person.

For the people.

If wee must preach; and our preaching must bee pleasing: yea, it will bee so to the spirituall, though not carnall man: then wee must heare with obedience. Yee must not bee like a galled horse, to lye and sing when his strayne is lacerated.

If a Mayden tell her Mistis, shee hath spots of dirt in her face, and bring her a Glasse to see them, will shee breake the Glasse, and chide

hide the Maide? Will shee not rather call for water and a towell to wipe them away cleare? So, if wee tell you your soules finnes; and lay them open out of GODS Word, as a Glasle to comince your consciences, shall yee bee offended at vs, or should you not strue to wash your soules cleare by teares of repentance, and amendment of life?

If the Chyrurgion cut your flesh, and tortor you, with setting your broken bones, yee are not angry, but pleased with him. And so must yee not maligne the Preacher, if hee harrow your consciences, bee it yrkesome to flesh and blood for a time. Wherefore as *Lydia* attended to what *Paul* preached: So, doe yee willingly hearken to your Pastor. If his doctrine bite at the first, that yee say to him, as the Diuell did to CHRIST, *Are thou come to torment vs before our time?* Yet when GODS Spirit shall direct you, and turne your hearts, yee will say as *Danid* did say to *Abigal*, *Blessed bee thou Abigal, and blessed bee thy counsell, and blessed be GOD which sent thee to giue me this counsell.* So, when wee preach, and you heare: wee teach, and you practise: wee reprove, and you amend: *Vtraque conseruant, et omnia saluata sunt, cum Deus nec inueniat in plebe quod puniat, nec Sacerdos potest habere quod doleat, sayth Augustine.* Both doe preserve, and all things are safe, when GOD seeing the people to endeauour well, will in mercy finde no occasion to punish and afflict them: and when the Minister, seeing the attention and practice of his flocke, shall haue no occasion to grieue that his labours are in vaine in the Lord.

Application Sermon.

God grant in his mercies, that wee may so
preach, and yon may so heare, as God may
bee glorified, his Church edified, and
our soules comforted, through I E.
SVS CHRIST our Lord,
and onely Saviour,
AMEN.

FINIS.

may 6
may
ad

to
of
to
of
to
of

to
of

to
of

to
of

to
of

to
of

to
of

to
of

to
of

to
of

to
of

to
of

to
of

to
of



